لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Sahadat 1355 — April 1976

EDITOR

M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood

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The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to :

(For inland correspondents)
Nazir Islah-o-Irshad,
Sadr Anjuman Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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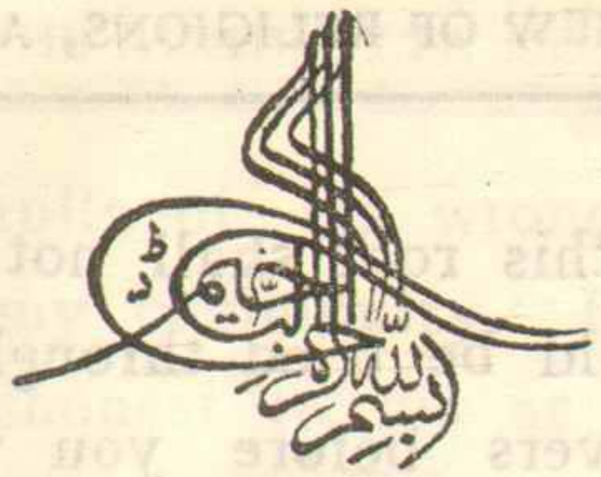

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FOUNDER OF THE AHMADIYYA MOVEMENT

A Short Biographical Sketch

— V —

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By the late Hazrat Mirza Bashir Ahmad M.A.

A summary of the teachings of the Promised Messiah

When the plague was on the increase in 1902 the Promised Messiah wrote a book, entitled "The Noah's Ark" in order to counsel his community and to save men from disaster. It was, in a manner of speaking, to serve as Noah's Ark in the midst of this deluge of devastation ; people could save themselves by embarking in it. In this book, he outlined a summary of his teachings pointing out the beliefs and deeds he expected of his followers. We reproduce here an excerpt from it. He wrote :

> "O ye people who count yourselves as my community, you will be reckoned as my community in heaven only when you will truly tread the path of righteousness. Remember that a deed devoid of piety can not ascend to God. Piety is the root of all virtue. The deed which

has not lost this root shall not perish. It is inevitable that you should be tried through different kinds of hardships as believers before you were tried. Beware then lest you stumble. The world can do you no harm if you have a firm relationship with heaven. Whenever you will harm yourselves, it will be by your own hands and not by the hands of the enemy.....Don't get away with the idea that you have entered the *bait* pact outwardly. The outward from has no value. God sees your hearts and will deal by you accordingly. Look, hereby I discharge my duty by declaring that sin is a poison. Eat ye not of it. Disobedience of God is a foul death. Save yourselves from it. Turn to prayer—to prayer, so that you may be granted strength. If, at the time of prayer, one does not firmly believe that God has power over everything except that His promise has p ecluded, he is not of my community. One who is engrossed in worldly greed and would not care to spare a glance for the Hereafter, he is not of my community. One who does not in truth keep faith before worldly interests is not of my community. Whoso does not wholly keep away from every sin and vice such as wine-bibbing, gambling, ogling, dishonesty, bribe-taking and every kind of misappropriation, is not of my community. One who is not regular in his five daily prayers is not of my community. One who does not give up bad company which exercise evil influence on him, is not of my community. One who does not respect his parents and does not obey them in good things that are not against the Quran and disregards his duty of service to them is not of my community. One who does not treat his wife and her relations with mildness and kidness is not of my community. One who denies even small services to his neighbours, is not of my community. One who does

not forgive the faults of his wrong doers and harbours malice is not of my community. Every man and every woman who is dishonest to his or her spouse is not of my community. Whose violates in any manner the pledge he made at the time of *bait* is not of my community. Whose does not really hold me to be the Promised Messiah and the Promised Guide is not of my community. Whose is not prepared to render obedience to me in all virtuous acts is not of my community. And whoso consorts with hostiles and endorses their views is not of my community. Every adulterer, debauch, drunkard, thief, gambler, crook, bribe-eater, usurper, tyrant, forgerer, and their associate ond the one who slanders his brothers and sisters and would not repent of his foul deed and would not discard evil company is not of my community. All these are poisons. You cannot partake of them and yet survive. And light and darkness cannot mingle together. Whose has a crooked mind and is not clear-hearted in his attitude towards God cannot receive blessings which is given to the pure of heart.

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"How mighty and All-sustaining is the God that we have got ! How dominant powers has the Lord that we saw ! The truth is that nothing is impossible for him except what is against His Book and His Promise. Therefore when you pray to him, don't behave like the ignorant nature-worshippers who have coined natural law of their own thoughts which lacks the seal of God's Book. For they have been rejected. Their prayers will never be heard. They are blind and not gifted with sight. They are dead and not living. They put before God their self made laws and they place limitations on the limitless powers of God and take Him for an imbecile. They shall be teated according as their condition warrants,

"How unlucky is the man who does not yet know that he has a God Who has power over everything. Our God is our paradise. Our highest pleasures lie in our God. For, we saw Him and found in Him every charm. This wealth is worth acquiring even though life itself were its price. And this gem is worth the purchase even if the whole of one's self was lost.

O ye bereit ! run to this spring, for, it will irrigate you. It is the spring of life that will save. What shall I do and how shall I instill in hearts this happy news. With what trumpet shall I proclaim in streets that this is your God, so that people may hear. And with what urgent shall I treat so that people my bear. And with what urgent shall I treat so that the ears of the people may be opened to listen !

"If you become God's then know for a certainty that God is yours. You will be asleep and God will keep vigil over you. You will be unaware of your enemy and God will keep an eye on him and will frustrate his plan.

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"I do not forbid you to employ means within reasonable limit of propriety. On the contrary, I forbid you to become creatures of material means like other people and to forgot God who alone provides the material means. If you have eyes you will see that God is all over and all else is nothing. You can neither stretch forth your hand nor withdraw it except by the authority of God. A corpse will scoff at it but if he were dead before he scoffed, it would have been better for him. Beware ! imitate not other people—that they have made great progress in worldly projects let us too follow in their steps. Hearken and know that they are complete aliens to this God who is calling you to Himself. What

is their God but a humble man. They have therefore been left in neglect. I do not stop you from earning wealth and from industry. But be not the followers of those who have made worldliness their all-in-all.

"In respect of belief, what God requires of you is that He is One and Muhammad (peace and blessings of Allah be on him) is His Prophet and is the Seal of Prophets and the chief of all. Now there is no prophet after him but one who is clothed spiritually with the covering of Muhammadiyyat. For, the servant is not apart from the Master nor the branch from its root. Therefore, one who received from God the tile of Prophet through his wholly losing himself in the Master, he does not break the seal of Prophethood ; even as you see your face in the mirror, you do not become two persons but are one though you appear to be, the difference being only between the original and the reflection. Similarly did God intend in the case of the Promised Messiah.

"I am, in the spiritual domain, the Khatmul Khulafa (Seal of the Khalifas) in Islam as Jesus son of Mary was Khatamul Khulafa in the Israelite dispensation. In the Mosaic chain, the son of Mary was the Promised Messiah and in the Muhammadi chain I am the Promised Messiah. Blessed is the one who accepts me. I am the last light of all His lights. Unlucky is the man who forsake me, for, there is all darkness beside me."

Promised Messiah's Method of Training and Educating the Community

In the foregoing pages, mention has been made of the forces employed by the Promised Messiah in the field of preaching. It would be appropriate to explain here the means adopted by him for the moral, spiritual, intellectual and cultural progress and training of the community. In this connection, in terms of

principles, suffice it to say that his method was the same as had been that of the Prophets and messengers of God. "And thou wilt not find a change in the ways of God." In amplification of this statement, it may be addad that he employed both the outward and the spiritual means for the education and training of his community. A brief sketch of these means is given hereunder :

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1. While admitting a person to the fold of the community, he would not content himself with a mere declaration on the part of the initiate that he had accepted him. In fact holding his hand in his own, he used to take from him the pledge that he repented of his sins at his hands, that he would do his best to save himself from falling into sin in future and that he would always keep faith before worldly interests. This pact was taken from the entrant sitting face to face with him. It formed a strong foundation for his future training. The initiate felt a change in himself immediately after taking the oath which carried him to the heights of inner purity, piety, and self-amendment. It is true that any one who could not make the pledge hand in hand, could do so in writing. But even this written pact was a pledge which made the initiate feel that he must now turn a now leaf in life. In short the initiate made the pledge individually thereby making the individual the watch-keeper and auditor of his own deeds. The Promised Messiah used to say that literally *bait* meant sale and the initiate thus was sold to his preceptor at his hands. If therefore anybody retained any feeling of estrangement after *bait*, he had failed in establishing perfect one-ness and indentification of aims and interests with his leader and was not true to his pledge.

The seconds great means employed by the Promised Messiah were his writings and speeches which were calculated to persuade the members of the community to reform their viewc and ways; they were further aimed at persuading them to cultivate close relationship with God and at the same time inciting them to

deal fairly and geeerously with His creatures. It was his habit to study deeply the beliefs and deeds of his followers and to adopt an appropriate line of remonstrance with them. But generally he would never single out a particular individual in respect of his foibles. On the contrary, whenever a drawback of an individual or of a group came to his notice, he would address himself to the particular drawback without mentioning the individual or the group concerned.

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For oral counselling he awaited generally the occasion afforded by the five daily prayers. He would usually have an informal session after prayers in the Mosque where others would gather around him. The talk was usually such as circumstances and occasion dictated, with the audience listening to him with great interest and in an atmosphere of fervent love and committing to the inner depths of their souls his blissful words. The gathering was always of a very informal nature everyone addressing him freely. He would lend his ear readily and give his answers. The members did not take their seats in this gathering according to any order of priorities nor was there a special seat laid out for the Promised Messiah. On the contrary, it presented the spectacle of a loving father conversing with freedom with so many of his children sitting clustered around him. Topics were varied and many; they talked of their critics and of their supporters, of peoples and of individuals, of private things and of public matters, of beliefs and trends, of deeds and practices, of the current difficulties of the community and of its future prosperity. Everybody used to speak out frankly and with simplicity his mind and was in turn answered in the same simple and informal tone. It was in short, a lesson on insight into the Divine and a discourse on love and loyalty that went on in the Promised Messiah's after-prayer meeting; each member drinking of the fountain to his individual capacity. His daily walks which he used to take in the morning accompanied by his friends afforded similar opportunities. He would stroll two to three miles out of Qadian, his followers hovering around like so many

moths encircling a torch and each gaining in insight and receiving blessings through personal contact with him.

These sittings and walks were so to speak, a laundry where men were cleansed of their dross and dirt with the result that they found themselves advancing in the field of spiritual purity and inner piety. On the same lines were his books, posters and community journals and publications playing their role in the domain of writing, in the uplift of the people.

The annual gathering of the community were yet another means of infusing the spirit of a new life in the members.

The third great means of educating and training the community was the verbal and pen-war in which the Promised Messiah kept himself and the community engaged. At first sight it does not seem to have a direct bearing on the internal enlightenment and training of the community but in truth it has a deep inner significance. Once Hazrat Maulvi Nuruddin who became the first Khalifa of the Promised Messiah, begged of him to prescribe for his inner purification some act of piety. The Promised Messiah advised him to write a book in rebuttal of ihe contempory church attacks on Islam. Later, on another occasion, he made a similar request. The Promised Messiah directed him to write a book against the Arya Samajists. Hazrat Maulvi Nuruddin related that the preparing of the two publications benefited him greatly. In short, the Promised Messiah, in order to train and educate his community,, kept them engaged in jehad which served as a source of many advantages to them:

1. Thereby they gathered much knowledge and gained insight.
2. Their attention was constantly devoted to a religious and national objective which is' in itself, a great spiritual exercise.
3. In this jehad they were so conscious of the necessity

of setting good examples for others so that their actions and words may tally.

4. By being thus kept occupied in a useful avocation, they were saved from mental unemployment which is the source of many evils.

5. They received the blessing of God assigned eternally for the true servants of the faith. In a word, he kept his followers constantly engaged in battle against others, for, he well knew that national survival depended on action and attack and not on any defence.

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IV. The fourth great means employed by the Promised Messiah for the moral and spiritual training of the community was his stress on financial sacrifice and by reminding them again and again of this great duty, he kept their enthusiasm at a high pitch so that they should step up the tempo of their monetary sacrifices for Islam and Ahmadiyyat. This practice of sacrifice kept their spiritual consciousness in prime codition of readiness, instilling the feeling in them that faith excelled everything and that worldy goods were nothing in comparison.

V. His personal spiritual influence was another great means of training the community which, like a battery, charged with spiritual power every one who came to him with a pure heart and a willing mind. This, in fact,was greatest of all the dynamic movements of the world. Once one got through this channel, he became, according to his inherent capacity and aptitude, a battery, the small bits of iron being charged with magnetism through contact with the magnet, His personal example, and the excellences of his moral and social conduct, were another major means of reforming others. By following him and his ways, they made great progress.

VI. His fervent prayers were ever addressed to the heaven for the welfare of his followers and were instrumental in moving

heavenly forces in favour of the spiritual progress of the community, were another great means employed by him for the spiritual uplift of his followers. The materialists of our age hardly realize the significance and force of this method. In point of fact, it is a very powerful weapon which evey prophet is granted for the improvement and progress of his people.

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Funds of the Community Organized

Funds for the community work were contributed by many members who handed out money-gifts according to their own estimate of the requirements or in respense to emergent calls, voluntarily and under the urge of thelr personal zeal. Some members were no doubt regular contributors. But this again was a purely voluntary act. There was no proposal so far made by the Promised Messiah for regular monihly subscriptions. Besides the work of the community was divided into three sections in the initial period. (i) Printing and publication of books and journals, a goodly part of which was for free distribution (ii) The publication of posters which were circulated free (iii) The expenditure on account of entertainment of guests which was incurred on account of correspondence and also on account of aid to poor Ahmadis. All these expenses were met from the contributions which members of the community made at their own initative and of their own free will. But now not only expenditure under all these heads had increased, particularly on account of etertainment, there had, in addition, some more heads sprung up e.g. Talimul Islam High School and the Review of Religions. The Promised Messiah, therefore, directed the community, by means of a poster, that each member should, in future, pay a fixed monthly contribution without fail. He did not fix any rate, leaving it to the devoutness and circumstances of each member ; but he obligated each of them to communicate to the centre the amount he would be paying every month

and to send in his contribution regularly every month, even if it were a pice. He laid so much stress no this that, he declared that in the event of a member failing to comply with the direction or failing to make regular payment of the fixed amount for a consecutive period of three months, he ran the risk of being ex-communicated ; and that it would be understood that his connection with the Divine dispensation was void of sincerity and truthfulness, for the simple reason that one shrinking to render a small sacrifice for truth with constancy, could not be termed a true Ahmadi.

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This was the foundation-stone on which has been reared the whole structure of the community chest. Later a rate of subscription was also gradually fixed and so many new sections were added that now the annual budget of the Ahmadiyya Community approximates 30 million and the figure is swelling every year yet this sum falls short of the great work that the Community has undertaken.

A New Hostile Critic comes to the Fire

As has been narrated in the foregoing pages, when the Promised Messiah claimed the office of Messiah, in the beginning, the most enthusiastic opponent among Muslims, was Maulvi Muhammad Hussain Batalvi. In the inceptive years of the movement, Manlvi Mohammad Husain had gone to extreme lengths in his hostility to the movement and though most of the Maulvis of the country were vehement in their opposition to the Ahmadipya Movement, Maulvi Muhammad Hussain topped them all and was in fact its chief organizer and had remained in the forefront for years. But now his influence was on the wan and after finding his resources failing and his vehemence losing its force, he was getting less enthusiastic. That does not, however mean that hostility to the movement had abated. For, when Maulvi Muhammad Husain cooled down, there were others

taking his place. One of them was Peer Mihr Ali Shah Golarvi whose name finds mention in the preceding pages. He was one of those who had come forward when Maulvi Muhammad Husain got less vehement. There was yet another man, one Babu Ilahi Baksh of Lahore, once a follower ot the Promised Messiah and later a hostile opponent who was now very active. Similarly the Ghaznavis of Amritsar who were among the early hostiles were in the forefront.

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In 1902, another man, Maulvi Sanaullah of Amritsar entered the lists. When he came into opposition, he exceeded all limits. He began his attacks first by writing common-place articles but in the end of 1902, he issued to the community a challenge to a polemics-contest. The Promised Messiah refused to take part, for, he had, as early as the year 1895, expressed his abhorence of polemics since, in his view it hardened feelings and attitudes besides adversely affecting public morality. Maulvi Sayyed Muhammad Sarwar Shah, a luminary of the community was therefore, deputed to take part. The argument took place at Mud, in the Amritsar District. But this affair added one more instance to the bitter experience gained in the earlier contests and the result was the same hardness of attitudes and feelings. Thereupon the Promised Messiah invited Maulvi Sanaullah to a spiritual contest as, according to him, the true method of seeking decision lay through a test of Divine help and spiritual power, and was the one to which the parties should have recourse. He offered to write an elegy in Arabic on happenings at the Mud contest and invited him to make a similar attempt at composing an elegy in choice Arabic rich and replete with eloquence and beauty of expression. He offered a reward of Rs. 1.000/- should Maulvi Sanaullah produce such an elegy within the fixed period, besides conceding victory to him. But, it is a pity, Maulvi Sahib did not enter into contest with him in this field.

Maulvi Sanaullah's hostility was however on the increase since this incident. During the closing days of the Promised

Messiah, he had become, in a way, the chief leader of a hostile movement against him. His paper, the *Ahle-Hadis* (Amritsar) was full of contemptuous and vile propaganda against the Movement. The Promised Messiah was thereby moved to address a poster to Maului Sanaullah, telling him that there was little advantage in entering into tall talk; that there was an easy way to reach a decision. That both the parties should put the case before God "And I would pray to God that whichever of us is guilty of falsehood, should die within the life-time of the truthful". He further asked Maulvi Sanaullah to publish his challenge in his own paper and add at the bottom whatever he wished to express by way of his own reactions. Maulvi Sanaullah raised a big hue and cry over this, saying that the poster had been issued without his consent and his permission; that he disagreed with the method of seeking a decision and that no sensible person could agree to that. He went on adding that Musailma the impostor survived the Holy Prophet (peace and blessings of Allah be on him). Would that be an argument in his favour? he asked.

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The Promised Messiah never said that the death of a person during the life-time of the other could in all cases be an argument in favour of the one or the other. What he had said was that the death of one after prayer-contest, would, as a sign, mean that he was an impostor. In respect of Maulvi Sanaullah he had made a similar statement, that should he agree to the aforesaid method of seeking a decision - namely that the false one should die in the life-time of the righteous, he would certainly face death. But in spite of appeals to his sense of honour, Maulvi Sanaullah did not agree to the proposal and stoutly rejected it, repeatedly asserting that he did not approve of the said method. Since Maulvi Sanaullah turned down the proposed method, and igstead called the survivor Musailma, the impostor, God made his own trap recoil on him and granted him a long rope. Accordingly, for long he served as a testimony in favour of the Ahmadiyya Movement, in terms of his own

principle, namely "He leaves them floundering in their rebellion"; for long he took his share of God's scourge, the bitterest one, that of witnessing his own downfall and disgrace and as against that the daily increasingly prosperity and continual progress of the adversary.

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Journeys to Jehlum and Gurdaspur

It has already been stated the persecutors of the Promised Messiah resorted to the device of instituting false cases against him to hurt him. Another criminal suit was thus filed against him in the year 1902. The complainant in the case was the Maulvi Karam Din of Bhin, District Jehlum. His complaint was that the Promised Messiah had called him a liar and mean in his book the *Muvahibur Rahman*. The cause of action originted with a letter Maulvi Karam Din had addressed to the Promised Messiah professing his friendship for him and informing him that the book which Peer Mihr Ali Shah Golarwi was compiling in answer to *Ijazul Masih*, a recent work of the Promised Messiah, comprised a plagiarized manuscript of another author. This letter of Maulvi Karam Din was published in Alhakam (Qadian) to show the mentality and mrality of the critics of the Ahmadiyya Movement. Maulvi Karam Din issued an angry iejoinder saying that he had made the statement in a spirit of fun and as a quiz and affirmed that Peer Mihr Ali Shah had not fun stolen any manuscript. When the Promised Messiah learnt this, he felt pained at the moral calibre of the Maulvi class ranged against him and in his book the *Muvahibur Rahman* which he was compiling at that time, he used the expressions liar and mean in respect of Maulvi Karam Din Bhin, for his having behaved in such a nasty manner in respect of a very serious matter. Maulvi Karam Din filed a libel case against the Promised Messiah. *Alhakam*, Qadian, filed a counter-case against Maulvi Karam Din.

The first hearing of the case against the Promised Messiah

was fixed in January 1903. He accordingly went to Jehlum. This journey was so richly blessed by God and so many people thronged to see him that the crowds at the wayside stations could not be managed by the Railway and Police departments. There were so many people gathered in Jehlum that it looked a sea of heads from end to end, People had come from far to have a glimpse of the Promised Messiah. Part of the crowd comprised hostiles but mostly the visitors had come with good faith and for a look at his face. At this time some one thousand people entered into the *bait* pledge. This trend among the mass of men clearly indidated the dawn of a new era of progress for the community. The case ended in Jehlum after this and continued in Gurdaspur, the headquarters of the District of which Qadians forms part. It dragged on for two years. The Promised Messiah had therefore to prolong his stay at Gurdaspur often because the Magistrate used to fix dates of hearing after so short intervals as to make the return journey to and from Qadian fairly hard. Two magistrate were transferred one after the other while the case was before the court. Both happened to be Hindus. It was rumoured during this period that Arya Samajists had poisoned the ears of the Magistrate with the false story that the Promised Messiah was the assassin of Lekh Ram and therefore it was a good opportunity to avenge a natural injury It was quite on the cards that the Magistrates were not favourably disposed. During this period once news reached the Promised Messiah that some Arya Samajists had incited the Magistrate not to let the prey escape while there was chance. The Promised Messiah was reclining in a bed at the time and was slightly indisposed. As he heard this he stood up in excitement. His face was red and he said with great force "Do these people take me for their prey? I am not a prey. I am the lion of God. Let anybody lay his hands on the lion of God and then see". Then after a spell of silence, he said "What shall I do? I have many a time submitted to God that I am prepared to wear the bangles of steel on my arms but He tells me every-

time 'I will never let that happen. I am standing guard on thee and none dare lay his hands on thee'." During this period the Promised Messiah observed that God had revealed to him that he will be convicted by the trying magistrate but that he will be acquitted by the appellate court.

In short the case proceeded for two long years. Much of the Promised Messiah's valuable time was lost during this period In the end the Magistrate imposed on him a penalty of Rs. 500 in the closing days of the year 1904. In the other case filed by Alhakam, Maulvi Karam Din was fined Rs. 50. The fine was at once paid of behalf of the Promised Messiah. An appeal was preferred before the sessions. The Sessions Judge, who was an Englishman, accepted the appeal at the first hearing in January 1905. He remarked in his judgment that it was unfortunate that such a minor issue had been pending decision for such a long time. The learned judge further observed that in view of the despicable conduct of Karam Din, the remarks passed by the Mirza Sahib (The Promised Messiah) were justified and appropriate and in no way amounted to libel but were a plain statement of fact which was called for under the circumstances. The Promised Messiah was accordingly acquitted in terms of the Divine promise and the amount of fine was refunded to him.

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The Minaratul Masih

In early prophecies to be found in Islamic books, it is said that the Promised Mefsiah's descent will take place on the east of Damascus on a white minaret. The true meaning of the prophecy is that the descent of the Messiah shall be with such weighty and cogent arguments as will be without a blemish like the whiteness of milk and their light shall illuminate far and near. But since the Promised Messiah was wont to implement every prophecy in its visible form as far as that was feasible, he proposed in this behalf in 1900 the construction of a white minaret in the foreground of the Aqsa Mosque, with a big clock

affixed therein and with adequate lighting arrangements so that this light may become a visible symbol of the Divine light.

Accordingly he laid the foundation of the praposed Minaret on Friday the 13th March 1903. Keeping the foundation brick for a long time in his lap, he prayed long. Since the community was financilly weak at the time, the building could not be completed during the life term of the Promised Messiah and for a long time the work of construction remained suspended. It was completed in the year 1914-15 during the term of Hazrat Khalifatul Masih II.

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Maulvi Sayyed Abdul Latif the Martyr

In the year 1903 the Ahmadiyya Community suffered a grievous blow in the shape of a tragic event which shall remain memorable in the history of the Movement. In the end of 1902, Maulvi Sahibzada Abdul Latif, a respectable chief of Afghanistan on hearing of the Promised Messiah paid a visit to Qadian and entered the *bait* pledge. He was one of the leading Divines of Afghanistan and was held in high esteem in Kabul court so much so that he had sanctified the coronation of Amir Habibullah Khan. He had a large circle of pupils and followers. He stayed in Qadian for quite many months availing himself fully of association with the Promised Messiah. He advanced so much in the zeal of faith during this period that he became completely engrossed in the love of the Promised Messiah. When after some months he was departing for his hime, throwing himself at the feet of the Promised Messiah, he wept bitterly saying that it appeared to him that he would not be able to see his blessed face again.

When he returned to Kabul, there was a big clamour in the Conurt of Amir Habibullah Khan that Sahibzada Abdul Latif had turned a heretic and was against *jehad* and that if he would not recant, he should face the penalty of death. Sahibzada Abdul Latif deposed that he was neither a heretic

nor a disbeliever and was, a devotee and a servant of Islam and that his love and zeal for the faith was much greater than ever before; that he believed truthfully in the Promised Messiah's credentials and was not prepared to recant; that he was not against *jehad* but that there was no cause for jehad in the contemporary age and that the conditions that Islam had laid down for holy war were not existing and therefore he was not of the view that *jehad* was permissible under the existing cirumstances. In short he had a long argument with the Divines of Kabul who stuck to their guns and gave unanimously the verdict of death against him. Amir Habibullah Khan, the ruler of Afghanistan, remonstrated with Sahibzada Abdul Latif long unging upon him the advisability of recanting in the face of the gathering force of hostility to his views. The Sahibzada Sahib maintained that he would not give up what he sincerely believed to be tne truth from God and would not purchase his faith. The Amir was forced by the hostile divines to sign his death warrant. It was decided to dig a deep pit in the ground and to bury the Sahibzada Sahib loins-deep in it and then stone him to death. The whole thing was arranged accordingly in an open place outside the city. The divines and chiefs and the city folk of Kabul were all assembled there with the Amir at their head. When Sahibzada Sahib had been buried loins-deep in the pit, the Amir went up to him and begged of him to recant to pacify the priests while there was till time to do so. But the Sahibzada Sahib adamantly refussd to do so saying that he would not destroy his faith for any consideration and begged him to have done with it so that the curain that stood between him and paradise should be lifted soon. The Amir then gave the command for stoning. Instantly stones were pouring on martyr like rain and soon there was a big mound over his dead body and the soul of this truthful lover of the Promised Messiah found its abode in its eternal resting-place.

When the Promised Messiah received the news together with the information that earlier one Maulvi Abdur Rehman, a

disciple of Sahibzada Abdul Latif had met a similar fate in Kabul he was hurt deeply, though, in one aspect there was also occasion for him to feel pleased that two of his devotees had given such high testimoney of faith that revived the example of the Holy companions of the Holy Prophet. He wrote a book the *Tazkaratush-Shahadatain* dealing with the event. In the course of this he stated that the two martyrdoms were in fulment of the divine revelation made to him years back that two goats would be slaughtered.

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This incident was followed by a wave of severe repression of the Ahmadis in Afghanistan. Many fled their homes and sought refuge in neighbouring British Indian territory and some migrated to Qadian. Their properties ware forfeited to the government of Afghanistan. Those who stayed behind remained in hiding, keeping their belief to themselves. The martyrdom of Sahibzada Abdul Latif, however, sowed a seed ; there was a hankering in healthy minds to know more about the movement for which a man could give his life so bravely. After a short period of lull, the movement started expanding in Afghanistan and its followers are found in many parts of the country.

Visits to Lahore and Sialkot

During a goodly part of the years 1903 and 1904 the Promised Messiah remained occupied with the suit that Maulvi Karam Din Bhin had filed against him. Apparently a lot of time had been lost in the course of its proceedings. But everything has been overlaid by God with a redeeming feature. Though in a way a lot of time had thus been lost and the Promised Messiah had to undergo much inconvenience, in yet another way, the court case became a source of great grace. Firstly it became a means of the sign of God in that the prophecies relating to a forthcoming suit and eventual success as its follow-up found their fulfilment through it thus proving the source of guidanee for many and a faith-tonic for the community. Secondly on account of his tours throughout the

course of the proceedings of the case the Promised Messiah had great opportunities of contact with his followers and the period of attendance in the court wos generally devoted to a free mixing up with his friends. This period was one of great bliss for the community in point of their training. In other words this period was more devoted to traing than to preaching. It has noticed by me that most of the reports concerning the Promised Messiah's manners and traits relate to this period and throw a flood of light on the terms of intimate love subsisting between him and his devotees.

But the work of evangelism could not be neglected. While it continued during this period among new contacts, God created two good opportunities which amply served the purposes of delivering the message. These were in the shape of two journeys which the Promised Messiah undertook during the latter half of the year 1904. First he visited Lahore in August staying there for about two weeks, There was a great rush of public during this journey as had been in Jehlum. Police could hardly enforce order. As long as he stayed in Lahore, both seekers of truth and antagonists thronged the neighbourhood of his residence. The seekers after truth would come, meet him and put their questions and receive the answers and thus derive benefit. The antagonists would instead of drawing near, hold meetings in front of his residence, make demonstrations and incite the masses. At the request of a section of the people a public lecture was arranged for him on September 2. He prepared a speech on the subject 'Islam and other faiths" and had it printed. His sincere devotee and disciple Hazrat Maulvi Abdul Karim read it in his loud and melodious voice. The audience numbered between 7000 to 8000 in spite of stiff opposition. The function was very successful.

When the lecture had been read out, the audience requested the Promised Messiah to make a short address personally. He gave a speech which made a very agreeable impression.

Since it was a period of great opposition and people of

every type turned up, Police had made special arrangements on the occassion of this public meeting. Both the Indian and British Police stood on duty, the British Police were on guard with drawn swords. Not only was the venue of the meeting well-guarded, police was also on a patrol duty on the road and mounted police escorted his carriage. In spite of their intention to make mischief, the malcontents were thus frustrated in their evil designs and dared not rake up any trouble. The Promised Messiah returned to Gurdaspur after a 15 day stay.

Some two months after his visit to Lahore, i.e. in the end of October (1904) after the trying magistrate gave his judment in the case field by Maulvi Karam Din, the Promised Messiah paid a visit to Sialkot at the invitation of the local Ahmadis. The Promised Messiah had lived for quite a number of years in his early youth in Sialkot. The Sialkot Ahmadis requested him to grace the place with a short visit at a stage when God had granted him scuch grand success. He accepted their invitation and visited Sialkot on 27th October. This journey far exceed his journeys to Jehlum and Lahore in attracting notice and there was such rush of people at wayside stations and ultimately at Sialkot that both the Railway Department and Police found it beyond their capacity to manage the crowds. Muslims, Hindus, Sikhs, Christians, all were eager to have a glimpse of the man who had through his claims and prophecies started an earthquake There was such tumult at Lahore station that platform tickets were sold out and thousands could not therefore get entry into the station yard. At the Sialkot railway station the crowd was the thickest. From one end to the other the entire view presented a spectacle of spectators thronging every place, roeds, streets, station buildings; crowds could be seen all over the place, around and about the station and further down to the place selected for the stay of the Promised Messiah, a mile-long route was held thronged by thick crowds. Police had to clear the way with great difficulty for the Promised Messiah's carriage to pass down the road where

many officers were engaged on this duty. This spectacle was perhaps divinely arranged so that a world may witness the change from the humble station he held in the same town before his claims, to the great popularity he had gained, through the grace of God, after he had announced his claims when, not withstanding extreme hostility, people were rushing up in multitudes.

He stayed in Sialkot for a week and made a public speech there at the request of the people. It was a prepared speech and was read out by Hazrat Maulvi Abdul Karim who belonged to the Sialkot City. He had a charming voice that kept the audience spellbound. The priests had forbidden people to attend the meeting and had arranged counter-gatherings to divert the public and had also appointed their men at the entrance to the venue to dissuade people from attending the function organized to hear the speech of the Promised Messiah. Still people joined in large numbers and the meeting scored a great success. During the course of the speech some mischief-mongers wanted to make trouble but were deterred by Police and there was therefore no disorder of any sort.

The Promised Messiah dilated in his speech on the truth of Islam and the Ahmadiyya Movement. The most striking point in his speech, however was his claim to the office of Promised Krishan. This claim had found mention in his writings. On this occasion, however, he made a special announcement that God had revealed to him that he was as much in the likeness of Jesus and Moses and many other prophets as he as in that of Krishan who was a great saintly leader and prophet of the Hindu Faith. Next day he returned to Qadian.

A Devastating Earth Quake

The year 1905 began with his acquittal in the case filed against him by Maulvi Karam Din. The trying Magistrate had fined him Rs. 500/-. The appellate court not only acquitted him and refunded the fine but passed strictures on the lower court for prolonging such a trifle and confirmed the remarks

made by the Promised Messiah against Karam Din. This success was due to the Divine prophecy earlier revealed to the Promised Messiah.

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The Heresy of Dr. Abdul Hakim Khan

Apostacy seems to be inalienably incidental to Divine dispensations. Some disciples of Jeus of Nazareth turned apostates. During the period of the Holy Prophet (peace and blessings of Allah be on him) one Abdullah bin Abi Sarh become apostate. The community of the Promised Messiah was no exception to this rule. In the early months of 1906 one Dr. Abdul Hakim, Assistant Surgeon in Patiala State, for many years a disciple of the Promised Messiah, became turned against him and joined the ranks of hostiles. The main reason of his apostocy was his idea that it was not necessary to believe in Prophets as faith in God alone was sufficient for salvation. The Promised Messiah took pains to reason it out with him drawing attention to the fact that the faith acquired apart from Prophets and Books of God and only through a study of the nature was very defective and of a very inferior order and was in fact not worthy of being termed true faith (iman): that in fact it was a sort of conjecture which did not take one beyond the doubtful point of "there ought to be a God". He further clarified the point by saying that this type of faith had no reality unless one reached the stage of certainty about the factual existence of God. He said that this latter type of faith could be had only through the agency of Prophets. For, he argued, such faith called for Divine manifestations and signs and miracles which come about only thorugh a Prophet. It is therefor, he said, that the faith of the 'ought to be' variety was based on conjecture and could not create certainty, equanimity and contenement so necessary for reforming social behaviour of men and for putting man in direct contact with God. It is unfortunate that all these explications made by the Promised Messiah were of little avail to Dr. Abdul Hakim. In fact his hostility grew bitter day by

day. He claimed to be in direct communion with God. He declared that God had foretold him of the forthcoming destruction that would overtake the Promised Messiah during the Doctor's life time. He fixed a 3-year time-limit for that. Later he changed it into a period of 14 months. Again he changed it into a fixed date, that is the 4th of August 1908 as the day of the Promised Messiah's death. As against this the Promised Messiah received the following Divine words:

> "The favourites of God bear signs and samples of His approval. None can overcome them. O Lord distinguish between the righteous and the false!"

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It was a very subtle revelation hinting in an undertone that the prophecy of Dr. Abdul Hakim Khan would turn out a fake but that he would long outlive the Promised Messiah yet God would distinguish between the true and the false, the true being known by his signs and the false meeting failure and disgrace. That is what actually transpired. The Promised Messiah grew in stature gaining from power to power and popular acceptance as is granted to the righteous. As against this Dr. Abdul Hakim's prophecy turned out to be a fake. He suffered disgrace and failure and died a forlorn and helpless man in obscurity and remains obscure to this day.

Since the question raised by Abdul Hakim Khan involved a grave issue and the Doctor claimed to have received the word of God, the Promised Meissiah did not rest content with publishing a counter-revelation. He wrote a book entitled *The Haqiqatul-wahi'* in rebuttal of Dr. Abdul Hakim Khan's idess. It is a voluminous work. He began writing it in 1906 and finished it in 1907. The Promised Messiah has dealt at length in the course of this work on revelation. He divides revelation in several categories and has listed their distinguishing features. He further says that revelation is some time made accessible to the impious and rotters and true dreams are shown to non-believers and law-

breakers without their being credentials of their virtuous life or righteousness. This is willed by Allah so that masses of man may have an inkling of the department of revelation and the high and pure word revealed to the Prophets and the pious may be understandable to them and may serve as an argument against them.

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In this book, the Promised Messiah has dealt at length with the issue that the so-called faith acquired through a rational study of nature is hardly enough ; that, on the contrary, the Prophets and Messengers are a 'must' for engendering solid and living faith. It is through them that God makes His clear manifestations which lead a man out of the the fearsome wilderness of "ought to be" to the stronghold of "IS". He also cited in the book hundreds of his signs which God showed in his support. He further explained in its course how his prophecies came true and how his critics suffered Divine visitation and how his friends partook of Divine mercy and how God supported him. In short it is a unique work, its study reveals to an open minded student the face of God, in a manner of speaking.

Meeting of the Aryas in Lahore and the Chashma-i-Maarifat

In the end of 1907, the Lahore Arya Samaj proposed to hold a religious conference in Lahore and invited other religious bodies to take part in the meeting. They also requested the Promised Messiah to write a paper for the occasion. The subject proposed was "Is there a revealed book in the world ? If so, which ?" The Aryas assured the Promised Messiah that nothing uncivil or inflamatory would be permitted to be said on the occasion and that the sentiments and susceptibilities of other would be fully respected. The Promised Messiah accepted the invitation and sent a paper on the subject through Hazrat Maulvi Noor-uddin. He asked his followers to join the conference and at the same time declared that he knew on the authority of Divine revelation that the conveners of the Conference were not a well-

meaning people but that it would not fare well with them.

The meeting took place in Lahore on December 3, 1907. Hazrat Maulvi Nooruddin read out the paper. It was coached in highly polished and effective language. Next day at their turn, the Aryas spokesmen read out a paper full of invective and base abuse against Islam and its Blessed Founder, in utter disregard of the earlier undertaking. When the Promised Messiah learnt of this he was deeply grieved and took his friends to task for not immediately leaving the Conference with the protest that they were not there to hear abuse.

Next the Promised Messiah wrote a book smashing all the criticism of the Arya Samajists. He named it the *Chashmai Maarifat*. The truth is that he has thereby really opened up a fount of truth. The work embodies not only a decisive rebuttal of Arya Critique of Islam it goes further; it subjects Vedic religion to such devastating criticism as has remained unanswered till to-date. Among the many points raised by the Promised Messiah in this book, there is for instance, one directed against the Arya belief that God is not the creator of souls and matter and that both these have been coeval with Him and that He is ruling both only by making and unmaking their combination that such a view was not only polytheistic but reduced the Divinity of God to non-entity and that such a belief further nullified also the attributes of Divine creativeness and of Divine Dominion and of Divine Omnipotence and that to such a God no true worshipper could feel the least attracted. He proved that the belief owed its origin to totally misleading observation and God's unlimited power had been measured and judged in terms of the limited power of His Creatures. The origin of the transmigration theory, the Promised Messiah observed, lay in a failure to appreciate the difference between the law of nature and the law of *Shariah* and that the natural differences presented by wise laws of nature in the world, have been forced into the frame of the *Shariah* law blindly with the result that in order to resolve the

apparent incompatibility the theory of transmigration has been improvided. In the face of this fatal idea, the Divine attributes of mercy, forgiveness and creativeness become totally extinct. Further, the Promised Messiah pointed out in this book that the Arya belife that God's revelation ended with the period of the Vedas burns down to its very roots the tree of faith. For, the tree of faith must have the water of fresh revelation to irrigate it; else it would wither away. Mere stories of olden times cannot sustain its life. The religion that bangs the door on revelation is doomed to die. Islam has closed the door of the law after the Holy Prophet (may pace and blessings of Allah be on him) but it did not close the door of divine revelation. Similarly he subjected to such heavy onslaughts the Arya belief about restricted salvation and refusal of the deity to forgive sins that the Vedic faith was shaken to its very foundations and there was utter confusion in the dovecots of the Arya camp.

The Chashmai Marifat was thus a valuable addition to Ahmadiyya literature.

Meeting with Financial Commissioner

Sir James Wilson, Financial Commissioner ot the Funjab paid a visit to Qadian in the third week of March 1908. He was on tour and was accompanied by the District Magistrate Gurdaspur (Mr. King). This was the first time that a high official, in fact the senior most officer, second in status to the governor visited Qadian. In all probability he was on an official mission - the government wanted to have authentic information about the Ahmadiyya Movement through a responsible officer and wanted to check up the unfavourable reports it had been receiving about the Community. The Ahmadiyya Community comprising some outside members received the financial Commissioner under the instructions of the Promised Messiah. The Promised Messiah invited him to a feast and latter visited him in his camp at his request. He was well received by the Commissioner who

asked a lot of questions about the Ahmadiyya Movement. The Commissioner returned impressed as a results of this interview.

American Tourists in Quran

The Americans, a lady and a gentleman, visited Qadian in the beginning of April 1908. They were touring India. They came to Qadian to see the Promised Messiah. An Englishman from Lahore accompanied them. They met the Promised Messiah who received them in a most affectionate manner and answered all their queries. He put before them his claim and explained to them the real facts about the second advent of Jesus and also explained to them some of his own signs. They were deeply impressed and in course of talk asked for a sign. He said that if they pondered well they would find that their very persons represented a sign. Taken aback they asked "how"? The Promised Messiah observed that not many years ago he was altogether unknown and so was Qadian an off-the-road village. God then foretold him that He will grant him great renown and that men will come to see him from distant countries and things will come to him from far-off places in support of his cause. He said that these prophecies were followed by severe hostility but that in the face of all opposition God made good His promises and that their own visit was in the terms of the aforesaid prophecy a sign of God, for, he obeserved, America and Qadian lay very far apart. They were amazed.

Many Europeans visited Qadian at different times and went away highly impressed with the deep spiritual insight of the Promised Messiah and his vast knowledge. One English taveller, Professor Reg toured India and met the Promised Messiah during his last journey in Lahore. He talked to him about the nature of sin, salvation, life after death, creation of Adam, life on earth, and the theory of evolution and was profoundly impressed. He wanted to meet the Promised Messiah again and had an interview arranged.

Last Journey to Lahore

Our mother had not feeling well for quite some time. She wanted to go to Lahore to consult specialist Lady Doctor for treatment. But owning to some inner feeling in his heart the Promised Messiah was hesitant about undertaking a journey at the time. At the insistance of our mother, however, he was ready. It was the last week of April. He was still in Qadian and proposed to depart the following day when on the night between 25 and 26th April he had the revelation "Feel not secured in this sport of the time".

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It was a startling revelation. Since on that day our younger brother felt indisposed, the Promised Messiah again hesitated and postponed his departure. But since mother was pressing and the revelation was indeterminate and the condition of our brother improved, he started next day i.e. on April 27 (1908). On reaching Batala which was the railway station for Qadian there occurred a hitch. Against all expectations a reserved compartment could not be had. He first a decided to return to Qadian but later chose to wait at Batala for the reserved compartment which was arranged on April 29. He left for Lahore where he put up at the house of Khwaja Kamaluddin B.A., LL.B. a respectable votary af him.

When the hostiles learnt of his arrival in Lahore, they started their usual demonstrations and camped opposite his residence and indulged in offensive and inflammatory speech. When the Promised Messiah saw this, he advised his followers to bear all abuse with patience and control their feelings in all circumstances. This impressed tne better sort so favourably that they felt a great urge to meet him and seekers after truth started pouring in large numbers. During this period he had another revelation on May 9, 1908:-

> "Departure, again depature. Allah will take up all the burden"

It clearly pointed to his impending death. But he continued at his work with utmost steadfastness and gave way to no anxiety. However in accordance with the practice of the prophets, he changed his place of residence saying that that was 'departure' in a sense and satisfied in a small way the idea of the revelation. He thus shifted from the house of Khwaja Kamaluddin to that of Dr. Sayyed Muhammad Husain Shah which was nearby. Notwithstanding this there was considerable anxiety in a section of the community on account of the above revelation. But when a few days latter the news of the death of a young Ahmadi, Babu Shah Din Station Master, was received, people started thinking that probably the said revelation related to his demise. But there were certain indications that pointed out the fact that the Promised Messiah clearly believed it to be related to his own person. But as has been said before he showed no signs of anxiety and continued working with his usal energy, concentrotion and enthusiasm, dedicating himself with devotion to his God-given mission.

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